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Funeral Sermon

O N

Occasion of the Death

O F

Dr. William Harris.

(Price 6 d.)



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OF



Dr. William Smith

(1844)

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*God's Eternity the Mourner's
Comfort.*

A
SERMON

Preached at
CRUTCHED-FRYARS,

JUNE 8, 1740.

On Occasion of the

DEATH

Of the late Reverend

Dr. William Harris.

By **B. GROSVENOR D.D.**

To which is added,
A FUNERAL SPEECH delivered
at the Interment,
By **O. HUGHES, D.D.**

L O N D O N;
Printed for **RICHARD HETT**, at the
Bible and Crown in the Poultry.

W. Musgrave

SERMON

Preached at

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To which is added

A TUNERAL EPILOGE

at the Burial

By O. HUGHES D.D.

LONDON

Printed by R. and J. H. at the
Printers Office in the Strand

PSAL. CII. 27.

*But thou art the same, and thy
Years have no End.*

WHEN our Mind is struck
through with a surprizing
Calamity, it is natural for us to
turn every way for a Relieving Thought.
Of all Relief under Trouble, there is none
like that which comes from above, *the
Consolations of God, that are not small,*

It comes like Balm into a wounded
Spirit, while we are mourning over a
dying Friend, to remember that we have a
Friend that *never dies, whose Years have
no End.*

THE Title of this Psalm, shews, that
the Author of it, made the same use of
this

A SERMON on the Death

this Consideration that we are now endeavouring to do; the Title is this—*A Prayer of the Afflicted, when he is overwhelmed, and poureth out his Complaint before the Lord.*—So that when a Man is *afflicted*, so afflicted as to be overwhelmed, this is his Consolation, that—*Thou art the same, and of thy Years there is no End.*

AND I hope it will be of the same use to all of us, who are no doubt tenderly affected with the Loss of that excellent Man, Dr. *William Harris*, the late Reverend and Worthy Pastor of this Church.—*In the multitude of our Thoughts within us, this Comfort delights our Souls, that we have a Friend whose Years have no End.*

WHEN every thing about us is perishing, the *Heavens* themselves not excepted;—whose Revolutions measure out their own Duration, as well as ours; and the *Earth*, as firm as it seems to stand,
shall

shall fail; its Pillars be shaken, and its Foundations sink away from under our feet; when every thing about us, I say, is perishing, is it not fit that we should turn our eyes to that which is durable, to a World that never perishes? to a Friend that never dies? to a State of Life and Health that never decays? to a Duration that never expires?

I WOULD speak a little concerning the *Eternity of God*, so as to lay a foundation for some *Practical Remarks*, that may be suitable to this Occasion—in three Propositions.

Prop. I. THE Eternity of God is *absolute*—not *relative*, only, to future Duration, as in the case of Angels and the Souls of Men.

ANGELS and the Souls of Men, tho' they had a Beginning, shall have no End; but God's Eternity is *absolute*, without Beginning, and without End. *From everlasting*

A SERMON on the Death

lasting to Everlasting thou art God. Psal.
xc. 2.

As his *Immensify* denies all bounds, or limits, of his Presence, so his Eternity denies all bounds, or limits, of his Duration — As by his Immensity he is *every where*, so by his Eternity he is *Always*, always the same, *which was, and is, and is to come. I am what I am.*

Prop. II: TH is absolute Eternity is *necessary* in the Divine Nature, and unavoidably included in the Idea of God, that he is from everlasting to everlasting.

IF there ever had been a *Point of Duration*, wherein there had been *no Being*, there *never could* have been any Being. For, how should there have been any thing, if once there had been nothing? Could *nothing* make *any thing*? when, even God, could not make himself? The Christian Creed is — *I believe in God the Father Almighty, Maker of Heaven and Earth;*
I the

of Dr. WILLIAM HARRIS.

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the Atheist Creed is—I believe in *nothing*,
the Origine of all things,—Which, do you
think, is most Philosophical?

Prop. III. THO' this is very *plain in*
the Idea to the Mind of Man, that if some-
thing had not been from Eternity, nothing
could have been at all, yet an *Eternity*
backward is very hard to be conceived of.
—The *Imagination* can't take hold of
it, tho' our *Understanding* cannot avoid
assenting to it; because it appears to the
Mind utterly impossible to be otherwise.

HE only to whom this Eternity belongs,
can comprehend it. *The high and lofty*
one that inhabits Eternity. Isai. lvii. 15.

I NOW proceed to such *Remarks* on
the Doctrine of God's Eternity, as the
Subject, and the Occasion require.

AND in the first place,

§. I. HENCE we *better understand one*
Scripture, the wording of which seems

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to

A SERMON on the Death

to have in it something of Paradox.—It is —2. *Pet. iii. 8.* *I would not have you ignorant, Brethren, that one Day is with the Lord as a thousand Years, and a thousand Years as one Day.*—Now here—he does not say that one day is *as long* as a thousand Years, or that a thousand Years is *as short* as one Day—but that they are with regard to God, and to his Eternity, one, the same with the other, in some Respects: As for instance,

1. IN respect to his *Knowledge*. A thousand Years will no more add to his Knowledge than one Day; and this one Day, he knows as much as he will in a thousand Years.

Known unto God are all his Works, from the Beginning to the End—that is true—but it is a greater thing to say, known unto God, are, also, all *Possibles*, that he *can do*, as well as all that he *has done*, or designs to do.

2. A THOUSAND Years are as one Day with the Lord, with respect to his *Enjoyment and Happiness*. No new Enjoyment occurs to him in a thousand *Years*, any more than in *one Day*.

3. A THOUSAND Years are as one Day with the Lord, as to any *Proportion* they have to God's Eternity, any more than one Day.

TAKE away a *thousand Years* from God's Eternity, you leave as much behind, as if you took away but *one Day*; that is, you leave an Eternity behind.—For no possible Number, bears any Proportion to that which is without Number; tho' the smallest Number, bears some Proportion to the greatest.

To illustrate this a little farther.

A DROP of Water, bears some Proportion to the Ocean—because—the Ocean is made up of a certain Number

A SERMON on the Death

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To illustrate this a little farther.

A DROP of Water, bears some Proportion to the Ocean—because—the Ocean is made up of a certain Number

A SERMON on the Death

of Drops; but the Ocean itself bears no Proportion to the *infinite Space*, because, no possible Measure can bear any Proportion to that which is without Measure—So that after the same manner we may say, that a Drop, is to the infinite Space, as the Ocean, and the Ocean, as one Drop, *i. e.* no Proportion at all. So in the Case before us, a Day bears some Proportion to a thousand Years, because, a thousand Years is made up of such a Number of Days; but a thousand Years bears no more Proportion to Eternity, than a Day, because, no Number bears any Proportion to what is *without Number*.

IF we offer to add to God's Eternity, or take from it, it's all one, whether it be one Day or a thousand Years. *We adore the Eternal God, under the Influence and Impression of this Attribute.*

WE proceed to a second Remark.

2. THIS Eternal God, whose Years have no End, must needs be the *best Friend*, and
the

the *worst Enemy*. He must needs be the *best Friend*, on this account, among others :

OTHER Friends die, their Years have an End, they leave us behind to shift for ourselves, *but of thy Years there is no End—the Lord liveth, and blessed be my Rock.* Firm, as a Rock, and immovable, by that Stream that bears down every thing else, before it.

WILL you secure him for your Friend? —If you don't he will be the *worst Enemy* you can have, for the same Reason. —Other Enemies sometimes want Power to do us harm, He never. —Other Enemies, if never so powerful, die away, before they can execute all their Purposes, and there is an End of their Terror. *Isa. li. 12. I even I am, he that comforteth thee. Who art thou that thou shouldst be afraid of a Man that shall die, but God ever lives; and there lies the Emphasis of those Words, Heb. x. 31. It is a fearful*

A SERMON on the Death

ful thing to fall into the hands of a living God.

3. BEHOLD the *proper Ground of the Church's Hope and Trust in God* for things yet to be done, there are Promises made, and Prophecies given out, which you nor I shall ever live to see the Accomplishment of; however, *the Lord lives, and of his Years there is no End.*

THE Words of my Text are used in this very view in this Psalm. This Psalm was written during the *Babylonish Captivity*. Things were very low with them: however, V. 16. *the Lord shall build up Zion*, as little Prospect as there was of it, at that time. V. 24. *Take me not away in the midst of my Years*, q. d. I would be glad to see the Accomplishment of those great and good things, but if I die before, my Trust is in the ever-living God, that he will do it. V. 27. *Thou art the same and thy Years shall have no End, the Children of thy Servants shall continue*
and

and their Seed shall be established before thee. q. d. Though the Church be low, and Jacob is small, though the Heavens perish, and we die; thou art the same, and thy Years have no End—there's your Trust.—Put not your Trust in Princes, nor in the Sons of Men, for their Breath goeth forth.

4. TH IS administers a Thought of Consolation to the *dying Believer* with respect to those he leaves behind him—to be applied thus—*q. d.* “ Lord, my Years are “ come to an End, thine have none—Thou livest to take care of mine as thou didst of me.—If they serve thee religiously, thou wilt be their God, as thou hast been mine. If they prove wicked, they don't deserve my Care—I commit my Soul to thee, I may well commit every thing else to thee, and leave them with a better Friend and Father than what they lose.

5. THE Duration of Things excellent in their Nature ought to *determine the Value*

Value of them, and the degrees of our Estimation—

OF all the Glory of this World, say only, that it is but *temporal*, and you blast it in the Comparison; you infinitely depreciate it. So that the Apostle would not look at it—we look not at the Things that are seen, which are but *temporal*. Carry this Balance along with you, and weigh every thing in it, and it will appear—that the Soul must needs be of more worth than the Body, and more worth than the World, *Heaven and Earth*—because, *they shall perish*, the Soul never.—Let a Man gain the whole *World*—how long can he keep it?—The *Pleasures* of it—says *Moses*, they are but *for a Season*; I rather choose a suffering Lot with the People of God—The *Sorrows* and *Sufferings* of it—says *Paul*, they are the *light Afflictions* of this *present Time*—How diminutively they speak of what is *temporal*?—

SETTLE

SETTLE it with your selves, as a Maxim from whence you will never depart, that NOTHING CAN BE OF ANY WEIGHT, WHEN ETERNITY IS PUT IN THE OTHER SCALE.

6. How foolish is it in Man, who is but of yesterday and knows nothing, to censure the Counsels and Conduct of God, whose Views are from everlasting to everlasting. Because we don't see the Connexion between what is done in our Day, with what shall be done an hundred Years hence, we take upon us to find fault and mutter things against the divine Government. So the Child, sees a Man draw geometrical Figures, and Diagrams; the Child thinks the Man is employed in Scratches and Scrawls, because he knows not the Connexion of Things. He does not know that what he calls Scratches and Scrawls, is *Architecture*, which by and by shews itself in Palaces and stately Buildings. He does not know that it will come out *Navigation*, and other useful Arts and Sciences, which
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make a great Man, and a flourishing Country.—

A PIECE of Tapiftry is unfolded in part only, and there appears a Man, and some other Figures in Position very odd, so as we can't make any thing of them : We pronounce presently that there is no Meaning, no Harmony of Invention in the Piece, no Unity of Design—by and by the whole Piece is unfolded, and we see that those Animals are going into the *Ark*, that the Man was *Noah*, and the Piece was finely drawn, and the History extremely well expressed, and we conclude we were too hasty.

LET these Considerations withdraw our Souls from temporal Things. It is eternal Happiness the Soul was made for, and capable of, and nothing else will satisfy it. Nothing else can fill up the Immensity of its Desires, nor extend to the Eternity of its Duration.

LET



LET this suffice for the *Subject*; we proceed now to the *Occasion*.

WE mourn this Day, and so does every one that knew the *Reverend Dr. Harris*, either in the way of intimate Friendship, or general Acquaintance.

THE *World* has lost one of those who were the Salt of the Earth.—The *Church of Christ* has lost a Minister of the Gospel, at a Time when they can be ill spared. And *this Church*, in particular, has lost an able Divine, a diligent and faithful Pastor—who fed the Flock of God, over which the Holy Ghost had made him Overseer. So he fed them, according to the Integrity of his Heart, and guided them by the Skilfulness of his Hands.

A Workman that need not be ashamed, rightly dividing the Word of Truth, able, by sound Doctrine, both to exhort and to convince Gainsayers.

A *Steward* of God's Household, who knew how to bring out of the *good Treasures of his Heart* things new and old.

CHRISTIANITY has lost a Defender of its Faith, against those, who look back upon *Paganism* with a wishful Eye; and those, who want *another Gospel than that we have received*; a Gospel without its *peculiar Doctrines*, or, consisting purely of Promises without any Commands. *Liberty and Truth* have lost an able Advocate, and the *Protestant Religion* a Champion.——

HIS distressed *Yokefellow*, a tender Husband——Lord support her under her *melancholy Disorder*, as well as her *mournful State of Widowhood*. His *Acquaintance* and Friends have lost a most agreeable Friend and Companion, both edifying and entertaining.——

AND God only knows what I have lost, as he once said in a like Case. But

I recover myself—*The Lord liveth, and blessed be my Rock*—Let us but get together into the eternal World, where Friendship and Grace will be in Perfection, and then, even our own Years there, *will have no End.*

IN our early Days, there was a Knot of young Creatures, who used to meet together once a Week for Prayer, and Reading, and religious Conversation; to communicate such Knowledge as we had; and to help one another in the way of God, and to strengthen one another's hands against the Sollicitations of vicious Youth, and wicked Company——He joined himself to this little Society—*We took sweet Counsel together, and went to the House of God in company,* till Business called some of them into the World, and Death called others out of it, and others went to the Schools of Learning.

HERE began our Acquaintance, which has now subsisted above forty Years, with-

A SERMON on the Death

without a Word of Anger between us, as I can remember, through so long an Intercourse of Friendship and Conversation; altho' we were not always on the same side of the Question.—

I SHALL spare myself and you the Trouble of tracing him from the Languages to the Sciences; from the Grammar-Schools to the Academy; only I remember well his Diligence was remarkable, and so was his Progress, in Philosophy, Divinity, History, and other Parts of Learning. So that he came into the Pulpit with an uncommon Degree of Furniture, as well as with that solid Judgment, which has been so much taken notice of, in him, all along.

FROM *a Child he had known the holy Scriptures, which are able to make us wise unto Salvation, thro' Faith which is in Christ Jesus.* These he read, not only as a Christian, for the daily Bread of his spiritual Life, but as a Christian Minister,

Minister, and *Critic*; sensible, that he ought to have such an Acquaintance with the original Languages, in which the Scriptures were written, as to prevent being imposed upon himself, and to enable him to come at the true Sense of the Place. For, as he himself has said, with regard to Scripture Criticism———*Without some Knowledge of it no Man can thoroughly understand his Bible, or make a proper use of it———*meaning, as a Minister, who is not only *to exhort, but to convince Gainsayers.*

FROM the Scriptures only he fetched his Notions of Christianity, its Doctrines and Dutys. From thence he formed his Judgment upon every Question, and when once he had formed it, he was immoveable. Though he read every thing, on every side, in every Debate, he was determined by nothing but Scripture Evidence, and the Reason of Things. To me he seemed to be of *no Party*—Men might call him by what Name they pleased,

A SERMON on the Death

pleased, he was fond of no Denomination but that of a *Christian*——Truth had him of her side, always where he saw her, and he embraced her as heartily, as if she always brought along with her, a Dowry of worldly Emolument.——

Nor could I ever discern that he was under any Byass, from those Considerations, that sometimes warp the Mind of some who would be thought Enquirers after Truth.——

HIS high Veneration for the Oracles of God, inclined him always to encourage the Attempts of learned Men, who wrote upon them. Of which sort of Writings he has made a very large Collection, as well as of other Branches of Learning, in his Library, valuable both for the Number and Choice of Books; and which, from the like Spirit of doing good that animated a thousand good Offices in his Life, he has by *Will* given (the chief of them) to the Publick after his Death, to be added to the Library of the late Reverend
Dr.

of Dr. WILLIAM HARRIS.

25

Dr. Williams.—And these two great Benefactors to the Publick lie now together in the same Vault—But to return.—

HOWEVER useful this Literature we have been speaking of, may be to a Minister, there is another Qualification that always ought to be joined with it, and that is, the *Grace of God*, the *Love of Christ*, and of the Souls of Men ; the *Fear of God*, and Reverence of his Majesty : *Religion* at heart, *Spirituality* of Soul, that relishes the Truths that are delivered, and bows to the Authority with which they are stamp'd.—Is a Man likely to impress others with what he does not feel himself? Can we expect that God should bless those in the Work, whose Hearts are not in it?

I NEVER dispute what God may do, by what Instruments he pleases ; but a Preacher of the Christian Religion, who is not a Christian ; a Preacher of *Christ*, who has never *received Christ Jesus the Lord*, so as to walk in him, is very

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unpromising. A Preacher of *Grace*, to whom the Grace of God has never appeared, so as to teach him *to deny Ungodliness and worldly Lusts*, is not very likely to teach others to do so.

OUR dear Brother began to preach when he was young; and was Assistant to the *Reverend Mr. Read* in *Gravel-Lane, Southwark*—from thence he was chosen to this Place, to succeed that excellent Preacher the *Reverend Mr. Cruso*.

COMING after so popular a Man, made him hesitate, for some time, upon your Call.—He sometimes expressed his Anxiety in the Words of *Jeremiah, chap. i. 6. Ah Lord God, behold I cannot speak, for I am a Child*.—But then he was encouraged again by what follows *v. 7. And the Lord said unto me, Say not I am a Child, for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Lord I am a Child*—there was his Humility, and Modesty.

Say not I am a Child, for I am with thee,
v. 8. There was his Encouragement—
The Result of this Debate with himself
and his Friends, was to accept of your
Call; and accordingly he was ordained in
this Place, in *that manner*, which he always
thought to be according to the Scripture
Pattern, *viz.* with Fasting and Prayer,
and with the *laying on of the Hands of*
the Presbytery.

IT was about this time that he got
the Keys of this Place, and coming here,
all alone, he spent the whole Day in Fast-
ing, and Prayer to God, for Direction and
Blessings in that Work which he took
upon him with so much Fear and Trem-
bling.

SURELY God heard the Prayers of
that Day; for he has been blessed with
growing Abilities, great Acceptance with
the Knowing and the Judicious, and
with eminent Usefulness; not only as a
Preacher, but as a Man of Business,

A SERMON on the Death

who knew a great deal of this World, as well as of that to which he is gone.

As a *Preacher*, his Compositions are allowed to be very accurate, by those who may be esteemed to be Judges.---- His Method always clear and distinct.---- The Heads of his Discourses were generally of such a Number, as was easy for the Memory to carry away ; and in such Order, as to have nothing out of its Place. His Language was compact and concise, sententious and loaded with Sense, strong and nervous, carrying the Mind along with it, and bearing down Opposition with irresistible Force. In the Choice of his Similes he shew'd as fine an Imagination, as he did Judgment in the Government of his Fancy, in presenting to View the striking Part of the Resemblance.

I THINK we may be allowed to rank his Writings among the Standards of the *English* Language, or at least, may say,
that

that the *English* Language owes several Embellishments to his manner of Writing.

HIS Voice was strong and manly, somewhat disturbed and hoarse at the beginning of the Service; but by degrees clearing itself as he went on, till he made his Audience glow with the same warmth that he himself felt, toward the Application, which was always pathetical and affecting.

As a *Casuiſt*, he has ſhewn how well he could untie a Knot, and unravel a Difficulty, in ſome of his printed Diſcourſes on Difficult Subjects; and ſome of you enjoyed the Benefit of his Furniture that way, who attended the *Monday* Evenings after the Sacrament, in this Place, when he ſpoke to a *Queſtion* given in before.—

As a Man of *Busineſs*, he had a Zeal for the Publick Service, which could not eſcape the Obſervation of every one concerned

A SERMON on the Death

cerned with him. Often called upon to assist on such Occasions as required his Talents, a solid Judgment, a quick Apprehension, Copiousness of Words, a Readiness of Expression, great Propriety of Language, and an handsome manner of Address.---

To *younger Ministers* he was a very great Friend and Patron, an Advocate for them wherever there was the least room for it; contriving for their Employment, and to bring them forward into the World. An unwearied Solicitor for their Encouragement;--- and sometimes he met with Returns of Gratitude.---

HE was concerned in several Lectures, and Societies, besides; in all which, he was very useful, and greatly respected. I think he was, from the Beginning, one of the Preachers of the *Friday Night Lectures* at the *Weigh-house*, in *Eastcheap*; design'd to promote the delightful Exercise
of

of Psalmody, in order that our Congregations may perform that Part of Divine Worship with greater Decency and better Edification; which has been carried on for above thirty Years by a Society of Gentlemen, who have, even in this Age of Sensuality, a Taste for the Pleasure of Angels, *Harmony and Devotion*. And he was chosen one of the six Preachers of the Merchants Lecture at *Salters-Hall*, in the Room of the late Reverend Mr. *Tong*, April 12, 1727.

HE had an uncommon Veneration for the *Elder Ministers* of the last Century; for their great Usefulness, and Character; from a grateful Sense of his being so much beholden to them, for their Assistance and Countenance; for the Benefit he received from their Learned Labours, and for the Pleasure of their Converse; from whom he learned many things, with which his Memory was enriched, and of which he was always very communicative, which made his Company so edifying and so entertaining.

tertaining. And yet he was above being enslaved by any implicit Attachment to the Authority of any Man. *He received the highest Marks of Respect from two learned Bodies, the Universities of Aberdeen and Edinburgh, with some other of his Brethren; without their Knowledge, and in the most honourable Manner.---*

AND now, to close all,

AFTER an Useful and Laborious Life, spent in the Service of God and the Souls of Men, forty-two Years of which he minister'd to you in Holy Things, he was mercifully exempted from the painful Sufferings of a lingering and tedious Sickness; and instead of that, the Nature of his Distemper leading to it, he began to sleep, and slept on, for a few Days, and *then fell asleep in Jesus; and they that sleep in Jesus will God bring with him.*

THE END.

A
 FUNERAL SPEECH,
 DELIVER'D

At the Interment of the B O D Y of the
 late Reverend and Worthy

William Harris, D.D.

May 30, 1740.

I *T is appointed for Men once to die!*
 according to the wise Constitution of
 the great God, this is the ordinary way
 of passing from one World to another.
 Death came in by Sin, and is now be-
 come a Debt, which all Men must pay
 to *sinful Nature*: *There is no Discharge*
in that War; nothing can secure from
 the Arrest of Death; there's none *can re-*
deem his own, or his Brother's Soul, from
the Power of the Grave.

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H A D

A Speech at the Interment

HAD we been equal to this ; or could our Wishes and Prayers have prevailed, we had none of us been now in this *Place of Sculls*, on this sad Occasion : But—— Providence has called us together, to be affected with a fresh Instance of Mortality.

WE here behold an open Tomb, receiving the dear Remains of a most valuable Friend. We are come to pay this last respect to ONE, whom we loved and honour'd ; to see his Body safely repositied in the Chambers of Death ; to take a final farewell Leave of him as to this World ; for we shall see him here *no more*.——

NO MORE !—— The dreadful Sound awakens our melancholy Thoughts, and fills our Souls with torturing Grief. We mourn, we sigh, we cry out, Alas ! my Father !—— my Father, my Father !—— And with the highest Reason may we : for truly, *a Father in ISRAEL is fallen !* A pious and most excellent Minister of CHRIST is dead ; one, who was *a burning and shining Light*. His great Abilities

ties had richly qualified him for the sacred Work ; and a fervent Love to Jesus and the Souls of Men had engaged him most heartily in it. A wise Head, an upright Heart, and a rightly-temper'd and well-conducted Zeal for God and Religion, had eminently furnish'd him for great Usefulness!— but— all this is now no more! it is all lost from our World for ever !

WE mourn for the *Church* and the *World*.— Every pious Christian, every useful Minister taken away, is a public Loss. They are *the Chariots of Israel and the Horsemen thereof* ; the true Glory and Strength of the Places where they live!— Nor can any thing support under such a Loss; but the Consideration that “ God governs the World, and will, “ no doubt, take care of his Interest in “ it, whether Ministers live or die.” God can carry on his own Work, either *with* or *without* Instruments : and if he sees fit to remove any, who have been very useful and might have long con-

A Speech at the Interment

tinued useful, he can raise up others ; and *the residue of the Spirit being with him*, he is able to qualify them for his Service, to fill up the Places of those, who having *served Him and their Generation according to his Will, are fallen asleep.*— O! *where is the Lord GOD of Elijah!* May a double Portion of the blessed Spirit rest upon all surviving Ministers! May we all obtain Mercy to be faithful, and to be successful!

We mourn for *ourselves* too ; as well as for the Church and the World.— We have sustain'd a mighty Loss! the Hand of GOD is gone out against us! He has weaken'd our Strength!— A *Father*, a *Brother* in the Gospel, a tender and affectionate *Friend* is remov'd from us! His good Wishes and Prayers, his Advice and Counsel, his pleasant and instructive Conversation we shall have the advantage of no more : there is an end put to all familiar Intercourse, and the Interchangings of mortal Friendships between him and us for ever.— Here is the Spring
from

from whence our Sorrows rise! We love ourselves, and therefore we lament our Friend's Decease; his Death has wounded our Souls, and they cannot but bleed and mourn: *I am distressed for thee, my Father, my Brother, my Friend!*

BUT, let us lay aside *Self-love* for a while; and suffer ourselves to be influenced by a nobler, a more generous Principle. Let us see what *a real Affection to our Friend* will do for us; and whether it will not correct our Grief and Sorrows.

MY dear, my honoured Friend is *dead!* The Union of Soul and Body is dissolved; the vital Bond is broke asunder! O sad and distressing Thought!—But, what has Death done? Our *Father where is he?*—Where is he! why

HIS deserted *Body*, now an unactive lifeless Lump of Clay, lies here before us, seeking a Resting-place in the silent Grave, *the House appointed for all living.*—We accordingly commit it to this Bed of Earth, to sleep and rest here for a while,

A Speech at the Interment

while, in the comfortable and well-grounded Hopes of it's glorious Resurrection unto eternal Life at THAT Day; when Jesus shall come to claim the sacred Dust of his Saints; that precious Treasure, from the Earth; and *Death and the Grave shall give up their Dead*: THEN shall this corruptible put on Incorruption, and this mortal shall put on Immortality:— THEN shall it rise with Glory, and Splendor, and Majesty, out of this Bed of Dust; revived, refreshed, invigorated, and be again united to

HIS immortal *Soul*;— which is already gone to GOD, joined (I doubt not) to the *Assembly of the Spirits of just Men made perfect*. It is happily escaped out of a World of Sin and Sorrow; removed for ever out of the reach of Malice, Pride, and Envy. The dislodged, disincumber'd Spirit has found it's native Heaven, has reach'd it's everlasting Home, has enter'd the Regions of eternal Light, and is now partaking of the unmingled

I

Pleasures,

Pleasures, which are in the Paradise of God.

Is this the case of our departed Friend! has he exchanged Worlds to such Advantage! are his Circumstances thus better'd and improv'd! Away then with our Sighs, our Groans, and our Tears.— Let us congratulate the happy Soul, thus enlarged and thus advanced.— And tho' we cannot without tender Concern think of his being now parted from us; let us however rejoice, that the Separation is not to be eternal.— We hope e'er long to meet *him* again and our other Christian Friends already deceased, with unspeakable Joy, in the Realms of immortal Bliss; where we shall be parted no more, but shall live together for ever with the Lord.

AND, in order to this, allow me to suggest; that we must improve all such Providences as these, [the Deaths of our Friends] to the great Purposes of Religion, *viz.* to *mortify us to Sin*, the only Cause of Death—— to *wean us*
from

from the present World, the only Scene and Place of Death— to make us more diligent in doing the Work and Business of Life, to which Death will soon put a Period— and with the utmost care to prepare for the heavenly World, from whence Death is for ever banish'd.

AND, that it may be thus with us ; that we may be faithful and diligent in doing the Work of this Life, and may at length be happy in the Rewards of the next Life ; let us unite our Petitions to the Father of Mercies, and direct our Prayers to Heaven——

Infinite and Eternal God, &c.



F I N I S.

